

Biography Is Philosophy Teaching Experience



Biography of Minnie Schultz-Kelly

A Plain, Simple Story, from the Cradle
to Second Widowhood
of an

Unfortunate Deaf and Dumb Woman

In which some Remarks
are Interwoven
on the

Nature, State
and Education
of the Deaf

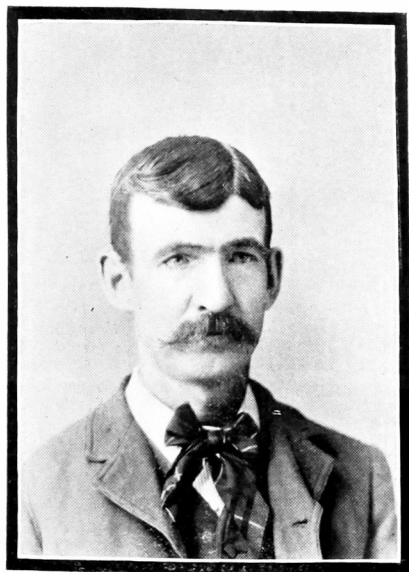
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MRS. M. M. KELLY
CHICAGO, ILL., U. S. A.
1904



PRICE 25¢



○ Mrs. Minnie Schultzy-Kelly.



MR. DAVID KELLY

BIOGRAPHY

OF

Minnie Schultz-Kelly

A Plain, Simple Story, from the Cradle to Second
Widowhood, of an Unfortunate Deaf
and Dumb Woman

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State and Education of the Deaf

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To the Public

MRS. KELLY issues this, her biography, for the purpose that people may see who and what the deaf are, and the great disadvantages they labor under, and to secure to them further recognition, as people worthy of kindness and deserving a helping hand.

The story of this book has both a lesson and a warning to people of her class, if not also to others. All who purchase this book, not only get value received, but render to a needy and worthy subject a helping hand, in the one thing needed, a little money, and thus help her and her children to live and enjoy that which is so precious to all mankind, life; and enable her to give her children that greatest of all boons, a good education. And thrice blessed be the helper, is the prayer of the subject of this sketch.

A FRIEND.

PREFACE

“Comparing Notes,” is one of the very best of ways to learn wisdom, for in the experience of others, especially those who are older than ourselves, we learn how best to do, what may meet us, and how to avoid an unpleasant affair that might involve us in trouble, vexation or disagreeable consequences.

Just so in biographies, we learn many a valuable lesson one way or another, and get encouragement to struggle on in life. The life histories of others “blaze the way,” so to speak, along the pathway they traveled, and their experience should help guide our steps.

How curious and often sad some of these are, when compared with what “might have been;” which so often bring regret to those who never rely on Providence as the wisest and best guide, when self-interest or selfishness stands side by side with serious undertakings, especially in looking for a life partner and companion.

Always remembering that “God moves in a mysterious way, His wonders to perform,” we should implicitly trust him, for often what is a great cross or misfortune to us, is a blessing under a cloud for our special good, to be revealed to us in the future.

We also learn the thorny ways of the unfortunates of every form, and thus have our better nature or sympathies aroused for the erring, the misguided, and the children who go unhearing or unseeing through the

world—two of the saddest of all misfortunes—deafness and blindness. The study of all these show us our duties to them. If we slight or discard these sacred duties we show ourselves lacking in the milk of human kindness, and pay dearly for it, as the moral law, like the physical, is self inflicting, which we will see and terribly feel in the by and by.

The subject of this sketch hopes it may be of use to some one.

INTERPRETER.

BIOGRAPHY OF

Minnie Mary Schultz-Kelly

CHAPTER I

“By the fireside still the light is shining,
And children’s arms around the parent twining—
From love so sweet, O who would roam?
Be it ever so humble, there is no place like home.”

PARENTS

MR. PETER SCHULTZ and wife were born in Germany. Soon after their marriage they came to America, and in 1866 settled on a farm in the western part of Cook County, Ill., near where the town of Barrington stands, which is now quite a flourishing village on the Galena Division of the Chicago & Northwestern Ry. At that time the country was wild and thinly settled; to-day it is well settled mostly by industrious German people who have good homes, large barns and well cultivated fields.

BIRTH OF THE SUBJECT OF THIS SKETCH

Believe me, the gods spare the afflicted, and do not always oppress those who are unfortunate.—OVID.

Miss Minnie Mary Schultz was born April 1, 1868, soon after her parents had settled down to farm life. She is the oldest of a family of four girls. When about six weeks old, it was discovered, to the dismay of her parents, that she was both deaf and dumb. A misfortune that is the greatest of all, as you will fully admit, we think, ere you are through reading this little book. To the deaf the world is "silent as the grave." Pleasant words of dear parents and friends, much less the charm and thrill of sacred songs and instrumental music, never are heard and thus never reach the soul of the born deaf and of those who become deaf under seven years of age. Even to the semi-deaf or the partially deaf, this want is keenly felt, and increases in regret and discomfort as the years go by.

Hearing is the greatest and best avenue to the soul or spirit of all the five senses; sight next. Seeing, feeling, tasting, or smelling do not affect the soul or spirit with such pleasure or displeasure as does the human and animal voice.

True, a deaf person does not affect or arouse one's pity or sympathy as does a blind person, or one who has sustained the loss of legs or arms, because deafness does not manifest its awful deprivation to our sight, as blindness does, and thus we unfeelingly pass them by as not meriting our sympathy. The deaf appear and act as though there was nothing in the least the matter with

them. This is because their terrible affliction is internal and unseen; even when we are aware of this greatest of all burdens, it affects us but little, and often not at all; simply because hidden completely from sight, and they have no power of speech or voice with which to stir our souls or acquaint us with the fearful silence they suffer. Walking specters among the living in which and to which the voice-world never reaches in its heights of enlightenment and the pleasures of science, literature and religion. Because we can't see this nightmare of the spirit or soul, we become callous in our reflections about it, and seldom ever voluntarily offer any sympathy, much less relief. Nice human beings we are as to these children of silence. Even this callousness is often observed in parents, relatives or friends of the deaf. Perhaps because it is impossible for a hearing person to realize this internal deprivation. Deprive one of sound and thus of speech and song, especially in early life, what is there to lift one above the animal or physical plane of life? Does education do it? Let us see. Suppose you, an educated person, were to become both deaf and dumb, would you or could you remain in your mental and religious elevation without dropping a single degree below what you now are at the end of only ten years, leave alone a life time? No; not unless you were a saint, and even in that state, total silence would be quite against you. If so, in such a case, then what of those who are not and never can be so elevated by education? To bring this idea home to you in another way: Where would a church be if all at once no songs, nor

prayers, nor sermons could be uttered or heard, the congregation and preacher having been stricken deaf and dumb? Ah, this would be a calamity sure, yet one not half as bad as the condition of the deaf, because the congregation and preacher are already on an educational plane in morals, religion, science, and literature that the deaf child never has had and never can attain.

If you were thus stricken deaf, a seal set upon your lips, and wife or husband and friends had ceased to speak orally to you, the children's prattle silence, all animal creation mute, speech, songs, and music of home and church forever gone. In this dilemma what would you give to be restored to the use of those faculties that seem to carry one above the skies?

Yet this is not all; for deafness bars the man or woman completely from the many professional callings, as that of doctor, dentist, the legal world, from the pulpit, and the missionary-gospel field, from the artist's and musical professions, and from the public schools as official or teacher, and from nine-tenths of manual labor vocations.

Why this great barring out in their life pursuits? Simply because the man cannot hear. Who wants a deaf man's help in any business if other help can be had? And even this is not all that deaf people have to contend with. For deafness enhances life's risk in cases of fires, and all forms of accidents. For hearing is the greatest life protector. A deaf person lives day and night "with his life in his hand."

Those deaf people who get the "small fry" in any of the foregoing callings are generally the semi-deaf and thus able to that extent.*

If you have now a clear idea as to what it is to be deaf, or even hard of hearing, and the awful obstruction that this affliction places upon this class of people in the moral, intellectual and religious world, and the great disbarment in social, political and business affairs, and are prepared to understand and appreciate their line of life, we will now proceed with the story of this unfortunate woman, Miss M. M. Schultz (now Mrs. Kelly.)

EARLY HOME LIFE

There is no place like home,
Be it ever so homely home.

There being no boys in the Schultz family, it devolved upon Minnie to be the girl-boy, to help her father with his farm work and occasionally lend a helping hand to her mother, especially with that greatest of all drudgery, the washing.

She was set to helping in and around the house and lighter farm work very early in life, so far as she was able, and often required to do many things she was not really able to do, which is so very often the case in a new country with children of poor people. For instance she was required to milk when only seven years old, and in time became an expert in her father's farm

* Why not test these people who are so woefully shut out from so many of the pursuits of life? You not only lift your moral obligation to them, but may find a hidden jewel. If at first you do not succeed, try again.

dairy. She soon learned from observation (as no verbal instruction or explanation could be given her) and practice how to take good and proper care of the stock and implements. All sorts of farm work soon devolved upon her as she grew stronger and older, such as hauling wood, hay, corn, etc., and even to bind up grain, becoming an expert grain binder, equally as good and as fast as any man. Even cutting up, shocking and husking corn equal to any man. And a thousand and one other kinds of farm work. And all this time relying on sight and rude motions of her father and others.

Here is a fine point in favor of the deaf. For want of hearing they are not distracted by noise, etc. When properly taught and trained they often become first-class workmen, such as shoemakers, cabinet makers, carpenters, and some other tool and bench work, and also farmers and farm hands. And deaf women often do fine needle and machine work; they are also splendid cooks and housekeepers.

Where hearing is not necessary, and not much danger for want of hearing, the deaf are just as good, and sometimes better than hearing persons, because so steady, constant and faithful.

The eyesight of the deaf, like the hearing of the blind, often becomes wonderfully acute, and thus to some extent a substitute for hearing.

They are also, when well educated, the best teachers in schools for the deaf. For nine times out of ten they have sympathy for their pupils that hearing teachers

very often do not, and are there for usefulness and not so often for dollars and cents as hearing teachers are.

Miss Schultz's strength and skill as girl-farm-help, and later as a woman, became phenomenal. Being totally deaf and no education whatever, she lived and moved, as all other totally deaf children do till educated, on the lowest human plane. Mentally below the heathen or Indian! Being totally deaf from birth, how was anything higher than such a life to be taught her without schooling, even lacking in a mother's lap education? To the common school she could not go, for lack of hearing barred her, as it does all deaf children, from its blessings. Thus you see all deaf children are forced to live on the lowest human plane, till sent to especial schools for the deaf; to which Miss S— did not, and perhaps could not go till she was fourteen years old. What a blankness of mind hers must have been; not only hers but all deaf children, till educated. A majority of them never get but a very limited education, because the education of such children is slow and difficult, and the public too parsimonious to give them a twenty-year schooling. No time short of this can give the deaf a schooling that their misfortune deserves. Some years ago this schooling was limited to five years, and no deaf child admitted till ten years old! The school length has now reached the half-way mark of ten years, and children taken in earlier. When it reaches the twenty year mark, with a kindergarten from six to eight, we may expect to see a fair education given the deaf; and half of this time given to manual instruction and training in vocations or trades

that they can follow to advantage on their own hook, as but few deaf persons can compete with, and hold their own against, a hearing person. It is hard work for the semi-deaf to do so. Hence they should be taught and thoroughly trained in those trades that they can follow successfully where deafness will not stand too much in their way in making a fair living, if not a good one. As journeymen they cannot compete with hearing tradesmen, not because they lack skill, but because, as we said before, people dislike to hire one who is deaf, even if a first-class workman. Although a first class deaf workman can get work and when once in hold his own, while a second-rate deaf workman, honest and faithful, sooner or later is out of work. Among the deaf, the first class are in the minority.

Yet, an honest and faithful deaf person is often more steady and does a little more work, and often better, than a hearing person, because he wastes less time in talking. They just keep pegging away, oblivious of all else save what they are doing.

If you try a mute and are not suited, then try another. Mutes, like other people, are of various natures, characters, etc. Please do not condemn all, because you happen to try a trifling one, or one who has not the ability to do what you assign him or her.

There is a large factory in Chicago that employs seventy-five deaf mutes, preferring them to hearing people, for the reason stated above.

CHAPTER II.

“A little learning is a dangerous thing,
Drink deep, or taste not the Pierian spring.”
Yet, a little learning is a precious thing,
And should be given the deaf, above all things.

SCHOOL LIFE.

MISS SCHULTZ's parents being hard working people, and like many others, averse to education, as it often creates in children a dislike for work, especially if schooled for a long time away from home. This is more apt to be so with the deaf than hearing children, because the necessity of work is not, and cannot, be burned into the minds of the deaf as it is with hearing children, by the everlasting labor talk and song that extol the use, the healthfulness of work. This sending off the deaf to be schooled and going to college of the hearing, is a sort of a good-bye to work, as a means of living. A dislike or laziness in a deaf person is a far greater curse than in the hearing, as the deaf have few openings for “head work” to what the hearing have.

Something for the relief of this terrible mental and moral darkness for this dear deaf and dumb child must be done. We say “dear child,” because, have you never observed that an unfortunate child is more dear to its mother on this account, than the child not so afflicted?

Minnie was dear to her mother on this account. A mother who is not so affected, seems lacking in that greatest of earthly element, a mother's love. To brothers and sisters and relatives, the deaf are far more foreign, because they are outside the family language, even when well educated, though to a less extent. The God-given language of the deaf—sign—is a foreign language to parents and friends, while spoken language is more so to the deaf.

This queerness of oral language to the deaf and of signs to parents, brothers and sisters, is the main trouble in a family when one of the children is deaf. This ignorance of both of one another's language is the cause of a vast amount of trouble, misunderstanding, and sometimes of a serious character.

To allow this state of affairs to exist till the deaf child is educated is a very serious neglect, amounting to cruelty, to the deaf. The public should demand that the family of a deaf child should learn signs and the manual alphabet. The latter is given on the back of this book. It is easier for the family to learn signs (the motions the deaf have for objects) than for the deaf child to learn how to speak without hearing.

This difference in language causes not only trouble but misunderstanding between the hearing children and the deaf, resulting in disobedience and wilfulness of the deaf. The hearing children often impose on and throw their own mischief and misdeeds upon the deaf child and get it scolded by parents ignorant of signs, when the child is innocent and even ignorant of what it is charged

with. And often never knows what it is scolded or punished for, because it cannot hear, and unable to talk cannot defend itself! If you want your deaf child to be good, see that no one imposes upon it. Learn its language by pointing to objects and notice and remember the sign it makes for the object. Be careful and strict with the deaf or you will spoil it in the other direction.



CHICAGO PUBLIC SCHOOL.

When Minnie was fourteen years old a few clothes were fixed up and Minnie was taken to Chicago and placed in one of the classes of the city schools for the deaf. Fourteen is an entirely too late a period to begin a deaf child's education. As this is too long a time to leave a child's mind to slumber in mental and moral darkness, from which it is a herculean task to bring even a little intellectual light and moral understanding. It is a harder task with deaf children not half so old. "You can't teach old dogs new tricks," applies more or less to the human mind. Especially a mind long shut up and rusted by deafness.

Allow us here to suggest to parents who have deaf children to send them as early as eight years of age to a "Combined School for the Deaf," as the best of all schools for these children, either a State or "City Day School for the Deaf." In these schools the child is taught to talk, if found able to learn to talk, and in connection, educated in regular school line of studies, which is generally the same as in public schools. These studies are longer and more thoroughly taught in these "Combined" or Electric Schools, than in the Pure Oral Schools for the Deaf. In the Oral Schools much time is spent in trying to teach the deaf to talk without hearing, and too little on what the deaf need more than jargonish or imperfect speech—a good education.

One of the best ways to enlighten the dark mind of the deaf is the lectures given in the Combined schools in the language of the deaf—signs. Not crude motions, but a polished sign language. They are "the deaf's mother tongue." These sign lectures are as delightful, entertaining, interesting and instructive to the deaf as fine oral lectures are to an intelligent and appreciative hearing audience. Often more so, as they are eye-opening of ideas, etc., to the vacant, unfilled minds of the deaf; of the unsealing of lines of thought that deafness had sealed. These lectures, in signs, are one of the very best of ways to increase knowledge and intelligence. No course of school instruction can be good without them.

We remember very distinctly how Miss Schultz looked and acted when she and her father came into the Scammon School room in 1882. She, a large girl-

woman, was scared and bewildered, which is not to be wondered at for one of her age, just in from the back country, deaf and with no education at all. She was unusually shy and timid. Her long seclusion on a farm without any mental or moral relief, and the chasm between her and parents in the absence of a natural language. Much of this bashfulness sticks to her for her best good. Long habit in anything or direction becomes a second nature.

This long moral darkness and mental blankness, and so late to enter a school, made it a terrible task to stock memory with the a b c, to spell and commit long lessons in a direction that she was over-rusty in. Her long dependency on sight alone made her a quick-seeing pupil, and also quick in her perception. This is so with most of the deaf. For one of her age and mental condition, she made good progress in her studies, especially in geography, arithmetic and drawing. It seemed to mortify her to see little deaf children away ahead of her. This acted as a stimulous to study hard and forge ahead, for she had great ambition to learn and become an intelligent [woman. She was ever studious, industrious and well-behaved in and out of school.

CHAPTER III.

“Thrice happy is that humble pair, beneath the level of all care,
Over whose head those arrows fly, of sad distrust and jealousy.”

FIRST MARRIED LIFE.

When twenty-five years old, Miss Schultz was married, in 1893, to Mr. David Kelly, of Hobart, Lake county, Indiana. Mr. Kelly was a Welshman, thirty-two

years old, educated in a school for the deaf in England. He came to this country after he was of age, with his parents. He was a marble sculptor, and an excellent one.

This deaf mute couple seem to have lived a very quiet and happy life while it lasted. This happiness was much augmented in the birth of a girl baby of very good disposition and still so in her eighth year (born Aug. 12, 1894.)



MARY ANN KELLY.

Here we stop to make a side remark about the foolish and stubborn objection some parents of the deaf, and part of the public, make against the deaf marrying the deaf. It seems to these objectors "like doubling a calamity." So it does, but "seeming" is often at fault, and thus misleading. Get at the facts, and let imaginary seeming go.

The deaf generally are perfect physical beings, at least as much so as the hearing, simply, and only minus hearing; not deformed organs of the ear but crippled ones in their sensational structure only. Hence, as perfect human beings in their make-up, are they not entitled to the pleasures, helpfulness, and companionship of one another? As deafness throws them outside of the social world and other channels, and makes their life dreadfully silent and lonesome; are we wise or foolish to step in and deny them the best permission, yea, command of the Creator—a married life? The fear that the children of the deaf will also be deaf, is a foolish and groundless one, and yet people fear a flood of this great misfortune in this direction. What are the real facts? I have not the carefully compiled statistics in this matter, compiled by Prof. E. A. Fay, of the College for the Deaf, but it is a very small per cent. Might just as well expect the children of a man who has lost a leg, or an arm, to be one-legged, or one-armed children. The great majority of deafness is the result of disease and accidents, not birth, and but a mite of it hereditary, for the great bulk of deaf people are the children of hearing people. Stop this flood of deafness, by forbidding

the hearing people to marry, and there will be no one deaf. Yet, true there are some deaf people, as well as many hearing people, who should not marry.

Some women, most often the mother of the deaf, ask how is a deaf mother to know when her baby cries of nights, as she cannot hear it? The answer will reveal to you something strange. All infants of the deaf, so far as we know, and we know of a great many, seldom attempt to mutter or speak to either deaf parent. Somehow they find out long before they can talk and even when taught to talk by others, that its mamma and papa cannot hear, even if parents are only semi-deaf. These babies take to signs as young ducks to water. You may discredit this, but it is a stubborn fact, as proven by the little girls of the women of this biography and by my own children when young, and of others. Not only is this so, with children of the deaf, but also the grand-children of the deaf, who speak orally to their parents and others, but only by signs, and not by mouth to their grand-parents. Now, how comes these little ones to learn signs, that to the hearing people, even to well educated people seem "meaningless riddles"? I have often made a sign to a hearing child and it imitated the sign often better than a grown person. They often invent signs that are correct, which not one grown person out of ten could do. Of course, deaf infants are a little more forward or near nature, and thus all their life, live far nearer nature than hearing people, while hearing people recede farther and farther from nature and God, as years pass by, instead of nearer

and nearer as they should, as intended by the Creator. Yet they sing: "Nearer my God to Thee," while receding farther away.

It is said that feeling is the last of the five senses that relax in slumber, and the first and the easiest to wake up. Now, how came the baby of a deaf mother to become aware of this curious fact, and instead of crying for a nursing, kick and kick till mother wakes up, and attends to it? Do guardian angels control babies of the deaf and their grand-children to do all this? If so, then come and learn that Providence not only takes good care of you, so far as He can reach you, wrapped up in your selfish robe, but also takes special good care of deaf children and the children of the deaf, and also of the adult deaf. Erring man has gone into the wilderness of danger, yet Providence follows him, as instanced in the millions of accidents.

Do you not see in these baby signs, and God's gift to the deaf, a terrible rebuke to those parents and others who disdain to learn their deaf child's sign language, and which the public has been induced, by shallow thinkers and selfish people to cry down as useless? Signs are not only the God-given language to the deaf, but to all mankind, resorted to by the innocent babies, and upheld by nineteen out of twenty of the deaf themselves, all over the world. How much of sympathy and enlightenment has any one, who would dare cry down this God-given language, to His most unfortunate children, the deaf? Beware of the curse that lurks in the injustice to all forms of misery and to all unfortunates.

After Mrs. K—— had been married two years and eight months, Mr. Kelly died, June 20, 1896, from “stone dust consumption,” as the doctor called it. The death of her husband was a great shock to her. The deaf, generally, do not seem so much affected by the ways of Providence as hearing people. Because deafness shuts out many ideas as to death, and for the lack of song their affections are not so well cultivated. When one dies, it seems to many of the deaf, the end of man and dear ones forever. The idea that the dear one gone still lives, just over the river of life, in a better world, seems to be a mockery of death. Because these people live much upon the material plane. Hence, the death of a dear one is an earthly loss to them, with a doubtful gain to the dead.

Did it never occur to you, dear reader, that your religion and morality was cultivated and sustained by vocal uttered ideas, song and music? And that no one can be very religious, affectionate, kind, sympathetic, sentimental, without vocal sound, song and music. These are the natures that song, prayer, the human voice so much arouse in man as nothing else does, and raises him above the animal plane of life. Then how can the better nature of the deaf be aroused? Signs are far better than “lip and mouth motions.” To this end go see a sign lecture or a sign sermon, especially by a “sign orator.”

Take song, vocal prayer and vocal sermons out of the churches, would you want to go there as you now do? How would you get your soul warmed up, and feel

that you were on your "journey home"? Without song and music the church houses would most likely become "haunted places" as well as "silent as the grave!"

Hence, in the death of her dear husband, the world once more swings back into darkness and despair and a longer life seemed undesirable, the hearth stone no longer a pleasant place save for the sweet darling baby that she hugged to her heart closer than ever to drive away death's horrid gloom. How often she startled in fancied hope that he, the dear one," was not gone! only to fall back in the solemn reality, "he is gone!" "Am I never to see him again?" Claspings the dear little child closer to her swelling and heaving bosom, falls asleep, and sees a sweet reality in the great by-and-by, but awakes to an awful reality, "I am all alone!"

The volcanic upheavals of the heart, that belch forth grief, subsided into low murmuring sorrow day after day. Her dear father took her and her child with him back to her childhood home. Her dear old mother received her gladly, but in sorrow.

The old home seemed to have "lost something," yet it eased her sorrow to some extent. Here the tide of grief slowly receded till outwardly no one could see anything of it, till on the 28th of November of this same never-to-be-forgotten year, 1896, the year that terminated so suddenly forever her quiet life, her dear mother "passed also to the great beyond." In her mother she lost her dearest of all earthly friends, for no husband, ever so good, could exceed a mother's love for

a loving child, for most any man can become "a dear husband," but no one else can ever become "a dear mother," but the one only mother. Yet there are children who never realize the depth and dearness of a mother's love.

The death of this dear mother touched and tore an already sore heart; but she bore it in silence as she had the one that preceded it. This added affliction so near on the heels of the one just gone before, made the world grow darker and darker the value of life less than ever. In both of these great afflictions, there came no soothing voice, no consoling vocal words, much less "a glowing funeral sermon," to ease her aching heart, because nothing of this so dear to hearing people, can reach the heart of the sorrowing deaf. Alas! how great is the misfortune of these deaf people in the dark hours of departed dear ones. So great that they tell me they "might as well be at the bottom of the sea."

Oh, if a song of "a glorious beyond" could only reach them in their sorrowing hours, how great and grand an uplifting it would be in hope of a better world, and a more glorious life than this one, "just over the river."

CHAPTER IV

Out to the west, where the sun sets in the sea,
Where flower kissed breezes fan the cloudless way;
Where the cool nights settle o'er moor and lea;
And the moon light and star light make shadowy day:
Where nature is calm and storms unknown;
And the red man no longer there is supreme
Where gold, silver, copper, "big trees" are grown
Doth man seek health, wealth and rest some day.

A BRIEF BUT STORMY CALIFORNIA LIFE

THE constant repetition of the press and the people of the beauties and the glories of "eternal flowers," and "perpetual sunshine," and the pleasant winter-summer clime of southern California, as it has been, and is to other people, was so alluring to Mrs. K—— that she made up her mind to go there in the hope that the flowers and fine climate would be something of a balm to her widowhood, and thus enjoy to a degree whatever widowhood sorrow would permit the pleasures of this earthly paradise, making that "wonderful" city, that rivals in intelligence, enterprise, architectural beauty, even in the "thousand and one" pretty cottages of the poor, the city of Los Angeles, California, her objective point.

She set forth on the 23rd of November, 1898, in company of two old friends, who as neighbors there,

would, in connection with the glorious climate help mitigate, if not to charm away the shadow of a disappointed life.

She and her friends arrived in this wonderful city November 27. The railway journey was a delightful one; of scenic beauty and grandeur to her as she passes through Kansas, New Mexico, Arizona and California; rocks, hills, vast mountains that seemed to touch the sky, deep chasms almost under the cars that sent shudders over her; strange deserts of vast levelness and weirdness of "sand and sage bush" that seemed to end nowhere in every direction. Mrs. K—— asked what use are these mountains and waterless and treeless deserts that no one can live on? A very natural query, asked by thousands of far more intelligent people. A great infidel remarked to his seat companion while passing over this seemingly useless waste of sand: Had God spent a few more days here he might have made these more useful. Infidels pretend to be great lovers of nature, but here is one that not only finds fault with the bible but with nature; showing a mind as shallow in reflection as other people, who wonder at the apparent "wastefulness" of the sand plains and mountains; little dreaming that man will yet find out how to make a use of all these which God has stored and locked up, so to speak, for coming generations, who in their then intelligence will delight to find them as they are.

These strange and wonderful sights in nature had a strange effect upon Mrs. K——, as they have had, and do have upon thousands of people. They were really

more curious to her than to others, as deafness plays grotesque pranks with the imagination of the deaf, of things unseen, that is like nothing they have seen, and often times wider of the reality, than the wrong impression of the hearing. The trip to and from California was a grand object lesson to her in geography, as she was brought up on a prairie, and being unable to hear stories and descriptions of other countries and unable to read so as to understand, until some eighteen years old, her mind like many other deaf was blank as to other countries, hence her astonishment at such sights as seen in a trip to California, which greatly broadened her intelligence as to countries, and lit up the lamp of intelligence of her mind to a wonderful degree.

CHAPTER V

Beware of false love's hidden viper,
That saps the fountain of happiness,
Ere you venture to enter married life.

A CALIFORNIA EPISODE

SOON after Mrs. Kelly arrived in Los Angeles she met a deaf man, a widower, with two children. From glowing stories told by "a new found mute friend," this widower was given a spotless character, a man of generous heart, etc. At this time he was engaged to be married very soon to another mute woman. He took a fancy to Mrs. K—— and forthwith broke his vow to the other woman, on the ground that the wedding could not take place on the date set; and thus freed himself to marry Mrs. K——, thinking she would inherit property from her father.

His emphasized claims as to character, standing, etc., and his ability to make a good living, independent of his oil stock income, and what a new found friend told her, that she easily fell into the trap, and soon was married for the second time, and that, too, against the warning of her almost life-long friends.

There were three reasons that led her to take this step, "out of the frying pan into the fire," besides these

glowing stories of her new friend and his emphatic claims. One of these reasons was her great desire to get a home for herself and child. The second reason, was, that soon after arriving in Los Angeles she found that it was as precarious to live there without an abiding place, notwithstanding a warm winter climate where no extra clothing and fuel is needed. The third idea was, that as her first marriage was such a peaceful and happy one, that she thought this second marriage would be equally so, and perhaps more so, judging from his great dignity and great claims and pretensions. She was not aware then that the fulsomness of pretentions, etc., indicated the devil's par selfishness. Her love blinded her so that she did not observe it in so short a time—only seventy-five days from her arrival the little manifestation of the devil's cloven foot; nor the fact that he had no real good people as his friends among the deaf, except perhaps in a case of one or two, who seemed also ignorant of his true character.

Her love blindness, and thus all of her hopes of a happy second wedded life came to a sudden ending in six weeks after being married, by being assaulted by this supposed "loving husband!"

They had only been engaged a few days when he got hold of all the money she had, and spent it for license, minister's fee, rent of a parlor, for he was ashamed to be married in his unplastered shanty. Not a cent of which has he ever returned or offered to return to this, the first of October, 1902, and made no mention of it in his letters to her just received.

Discovering soon after this marriage that she was heir to but little from her father and still less from her former husband's estate, and that his expectations would not be realized to the great extent that he had planned, he began to show his temper and a domineering trait, that she did not dream, much less think, in a man claiming to be as he had, could possess.

CHAPTER VI

Would you your lies and vile acts to hide,
Then seek courts of justice to decide,
On false claims and false oaths for your side.

THE matter grew worse and worse as days went by. On the forty-second day of their wedded life, March 29, 1899, she asked him if she might go and visit a friend of his, a new one to her. For some unaccountable reason, this request aroused the slumbering bad nature that she all this time was blind to—to such a pitch that he shook, pulled and shoved her around, jammed her against the door knob which hurt her in the small of the back, threw her on the floor, jerked her up and shoved her out of the door so forcibly that she went sprawling to the ground, and told to “go and never come back,” and shut the door against her.

She went direct to the house of the friends with whom she came to California, for the first time since her marriage, and told what had happened, which nearly took their breath away. They were not aware that there was or could be any trouble in so short a wedded life with such a peaceable woman, as her friends for fifteen years knew her to be, and a man claiming to be a “gentleman” as he did. Realizing his blunder, and in order to sail along blameless, starts the story that his wife’s

friend who had not yet called and had not spoken to them since they were married, had caused the trouble and persuaded his wife to leave him. This is one of the false stories he wrote to her father in a letter.

Mrs. K—— had her husband arrested for assault and battery, and in the trial he admitted he assaulted her and showed how he did it, yet the court on account of his brother's pleading, and because the woman was a stranger without a single resident friend, let the man go "scot free."

A poor person, especially if a stranger, no matter how good a name he or she may have, seldom get justice now-a-days, though his or her claim be ever so clear and strong; as it was in this case by the defendant's own admission.

In the death of her first husband life seemed not worth further living, so great was the dreariness and darkness of the world from her buried dear one, and this increased in the death of her dear mother a few months thereafter.

But here in this nuptial tragical affair is something worse than the death of a husband. It not only deprives her for the second time of a home, but forces her out into the cold world with her good name branded by falsehood as a "false wife!" And as a lie travels faster and farther than truth, what is a defenceless deaf woman to do? Bear it as best she can, the rest of her life, and carry the lie with her to the grave. Oh, perfidious man, you will yet have to answer for this outraged moral obligation in the awful wrong done. You may deceive

yourself, but divine retribution will yet overtake you. Depraved you must be, if you can live and sleep in peace after this act of yours, while this poor woman must suffer for the rest of her life by your unjustness to her.

The sun of married happiness having once more set on this unfortunate woman, so the eternal sunshine of California appears to have lost its pleasant influence upon her physical life, and the flowers lost their charm, because the flowers of her affection were scorched and withered with hot afflictions, and the glorious climate of that region had no longer any charms for her. So she packed up and went back to her father's house, the old childhood home once more, as did the prodigal son of olden times. The runaway lad and lassie often return, when they fail to find, as the prodigal son did, that Eden they went after. Were it not for the charms of the old home, what would the widows, the runaway children and older ones do, when the world mocks, derides and abuses them, or sorrow and bereavement, overtakes them? "God bless our home," is doubly blessed, when the widowed daughter or runaway child returns, as well as the prodigal sons.

What strange and extreme experience this unfortunate woman has had; her first marriage was like one in heaven, and her second one as if in hell. In the first she saw and learned the possibility of goodness in man, in the latter she discovered the hollowness and perfidy of man, wearing the cloak of religion, his evils to hide. She now sees, as she never saw before, the two states of man, good and evil, which are as far apart as the north

pole is from the south pole, metaphorically speaking. The first represents a heavenly state, and thus heaven, the latter represents a hellish state, and thus hell.

The few week that she remained in Los Angeles after the assaulting scrape, her husband never went near her nor sent any apology or expressed any desire for her to return to him and make up. Yet, after she returned home to her father's he writes a letter to her father begging him to persuade his wife to return to him at her own expense, for he did not offer to pay her expenses back. This wishing her to return seems more of a pretense, and misstates facts, and made out an entirely different case to that which his wife told her father, and tries to shift the fault from his own shoulders on to innocent people. She flatly contradicts his statements, and said she would never return to the home of this unjust man. Then he forthwith proceeds to get a divorce from her on the grounds of desertion! Leaving her upon the cold world to shift for herself and raise his "dear child," as he called it, without any aid from him, not even returning the money he borrowed from her or offering to do so.

One fact the reader should bear in mind as a most positive proof, that she did not desert him, as he claims and swore to in the divorce court, and that her friend did not persuade her to leave him, is the fact that she had him arrested for assault and battery. If she deserted him, how came his arrest?

To some, Mrs. Kelly's story may seem overdrawn. The following shows that her second husband was really

not a good man. For, since this biography was written, this same man became engaged to marry another deaf woman. On the day set for the ceremony, and all things arranged for a marriage ceremony and a feast, and just before the time, he called, and in a hurry, said he needed some money for an urgent purpose. So his affianced and some of her relatives and friends who happened in before time, gave him all the money they could, in confidence that it was all right, and he left to be back soon. There was quite a gathering of people. All things ready, "time up," and past! but this "gentleman" bridegroom cometh not! At a late hour the lady and her guests sat down to a marred feast of an unfulfilled ceremony!

The woman is too poor to prosecute him for breach of marriage. If she could, she could get nothing, as he is a poor man. Is there no law or legal punishment for such scoundrels as have no property or means? Or a way by which a poor woman thus imposed upon can punish such men? Imprisonment can in no way atone for her injured spirit. A law forbidding such men to marry, as such an affair is too sacred to be thus trifled with. The state or county should attend to such men, in the name of the people, morality and humanity, when the offended party is unable for want of means.

THE MUTE

BY REV. S. DYER

"I dwell within a voiceless world,
Mysterious as deep;
My tongue can speak no form of speech,
I can but laugh and weep.
The touch may wake the sounding cords,
And lips sweet music trill—
The mystic power I cannot feel,
A void is round me still.

* * * * *

Though on the ear and from the tongue,
No words of sweetness roll,
The heart has its own melody,
The music of the soul;
'Tis like the far-off symphony
The spirit hears alone,
Swelling beyond the walls of time,
Around Jehovah's throne.

There, on my spirit-quicken'd sense,
Shall heavenly cadence thrill,
My loosened tongue join in the strain,
Which powers celestial fill;
There, evermore with new delight
Shall praise to Him be given,
Who, in a world of silence tuned
Both tongue and ear for heaven."

APPENDIX

The matter of this appendix may be something unusual to a biography, yet it is as necessary to one's life, as the life is to the reader, for future information in order to see what there is behind the curtain of nature, that wove the fabric of life as recorded in the biography.

Trinity, in its broadest sense is a Divine law, that not only runs through the Divine Word, but also shadowed down through all the departments of Nature. And in the department of humanity this trinity law is more clear and distinct and active than in lower departments of Nature. Because, finite man comes first to the infinite man, as a whole, and a complete department, almost independent of all other departments of Nature.

For the sake of brevity here, we pass over or by the first form of finite trinity, finite love, finite wisdom and finite power, and come at once to its second form in finite man, to-wit: 1st—Brain formation, Phrenology, which is the foundation stone, so to speak, of man. 2nd—Electro-Magnetic influences, Astrology, which guides man through life and makes him what he finally makes of himself. 3rd—Muscular formation of his physical life, Palmistry, which shows his life-line of actions.

To read "Character" thoroughly and correctly we must master this character-trinity—Phrenology, Astrology and Palmistry. If we read man by only one of these we make out an imperfect reading—rendering—while by all three we make out a far more complete and satisfactory character-reading. Every one should secure a full and complete reading of all three in order to see just what he or she is and is not, and what would be the best course in life that will be the best to follow in order to reap the full benefit of his or her birth-right, and thus make the best of them, so as to reach the highest attainment in life. Otherwise life will be a failure more or less.

Phrenology* shows us in what life direction we are born as to our Mental, Moral and Physical powers; and how to make the best culture and use of them.

Astrology shows the favorable and unfavorable influences we are born under and most likely to meet with on our life journey, so we can take advantage, if we will, of our life-trade-wind, and avoid to some extent, if not altogether the adverse ones.

Palmistry* tells us what we have met with from birth up to time the hands are read, and what we may expect to turn up if we continue unmindful, and otherwise if we strive to avoid the unfavorable indication, at least to modify them to some extent.

A storm is not half so bad or disastrous when one foresees its coming and prepares as best he can in due time to meet it, as when he does not foresee its coming, and it finds him unprepared for it when it comes. And he who fills in the fair weather with industry reaps far more, than he who does not.

Just so, in mental, moral and physical line of life. For a post up or foreknowledge in Phrenology, Astrology and Palmistry is equally, yea, far more valuable than metrological knowledge, or weather forecasting. And for the want of this forearming in these three life-line sciences, millions of disasters are strewed along the road of human life in business, misfit-trade, wrong vocation, financial losses, social and moral corruption, and millions on millions of *mismatched married couples* and this unhappy married life resulting in stocking the world with ill begotten, stupid, feeble-minded, vicious and bad spirited children by the millions who make bad, selfish, mean neighbors and unwilling governmental subjects, setting at defiance, not only the civic laws, but the laws of God! All this the result of want of faith in these three Divining-rod sciences of character and life.

To illustrate two of these sciences we give below their reading in the organic make up, nature, abilities, tendency and effect in Mrs. M. M. Kelly, the subject of the foregoing biography. Our long acquaintance with her, and for years her teacher, and her long member of our family, shows so far as we have observed that they fit her case. They reveal to her, her nature, tendency, etc., that she was not aware of. Thus enabling her to see herself as others see her.

Man's ignorance and egotism blinds him to what he is and is not. And prevents him from forearming with the teaching of these sciences for the battle of life. He who will not thus arm himself or herself, for want of faith, or a few dollars has himself or herself to blame if *mismatched*, or meets with trouble, or loss, or misfortune, or sickness or death for want of the knowledge in these sciences that would have helped him or her to mitigate, if not entirely to avoid them as pointed out by these sciences.

Providence has laid down the laws of life and left man to follow them, not to ignore them. But the conceit of man stands square in the middle of the road of knowledge, blocking man's mental, moral and his earthly peace and highest happiness.

Had Mrs. Kelly not been deaf and dumb from infancy, and had had an earlier start in her education, at 8 instead of 14 years of age, and these two character readings, and also Astrology, been given her ere she was 15, instead of at 24 and 30 years old, she could if she tried to follow their teachings, steered clear of many of her mistakes and troubles and lessened others.

Forgetting the *marriage* advice of these two readings, she married for the second time a man *entirely opposite* in his make-up, temper, etc., to the advice given, and got paid dearly, yea, nearly lost her life for this forgetfulness. For within 6 weeks from this marriage, her husband assaulted her.

We must remember Knowledge is Power and that we must know ourselves, if we wish to make the most and best of life.

*Phrenology requires in a phrenologist a fine brain power and a long practice to become accurate in delineating Phrenological Character, by size, and quality of brain organs and their combined working tendency. The size and quality of the brain is the measure of mental and moral power. A large coarse brain cannot rise much above its level, nor cope with a small, fine grained brain. "A little head, little wit; a big head, not a bit." Hence, the brain life of one man differs from another, as one star differs from another star in magnitude, distance, etc.

If you wish to make the best of life, get by all means, a full reading in these three sciences, by a master in them, or better by a separate master in each. A partial, or a reading for 50c or \$1 will do you but little good, as we know from experience from partial and full reading in all three of them of ourselves. Hence, we speak from what we do know.

Best results are obtained from a full reading, not later than 15 years of age, so as to see which way to go in choice of a trade or vocation and best

line of life for best results, in pleasure, profits and greatest usefulness. Yet, "better late than never," as it was with ourselves away beyond 20, which helped us to do, and make what we never would without the revealment of ourselves by these marvelous sciences of life.

FROM IGNORANCE 'TO CONCEIT.

Why is man born in ignorance?

Because he comes without any previous knowledge.

Why is he nursed and cradled in folly?

Because parents know not how to raise and train children.

Why is he educated in corruption?

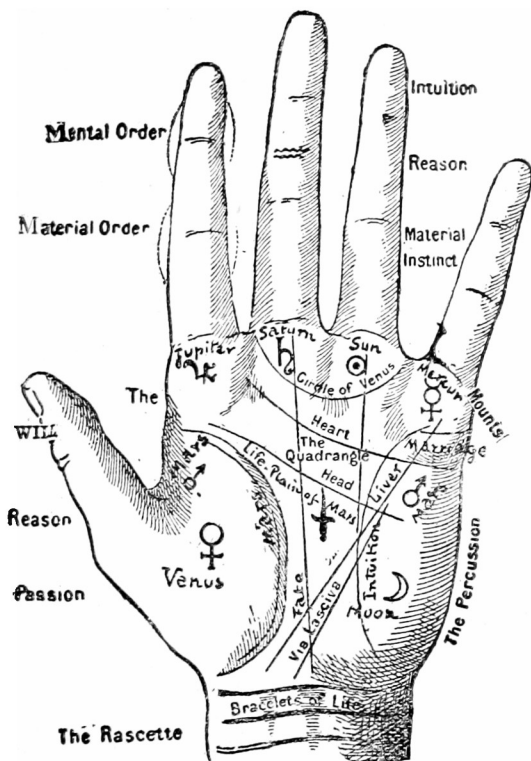
Because teachers care more for the dollars, than for the children.

Why does he live and die in conceit?

Because he thinks he knows it all.

*Mrs. Ella Wheeler Wilcox says "Palmistry is, to my mind, an absolute mathematical science. So is Astrology, but it is much more difficult, and requires a greater brain and more time to master its secrets. Personally, I believe there is great truth in both sciences, and this belief increases my inborn awe and reverence for the great Creator of the marvelous universe."

PALMISTRY IS THE WORK OF GOD



THE MAP OF THE HAND.

"Length of days are in her right hand; riches and honor in her left."—1 Prov. 3:16.

"Thine hand shall find out thine enemies. Thy right hand shall find out those that hate thee,"—Psalm 21:18.

"And it shall be for a sign unto thee upon thine hand."—Exo. 13:9.

"Behold I have graven thee on the palms of thy hand,"—Isaiah 40:16.

"In the hands of all men God placed some sign by which they know their work,"—Book of Job.

1433 times does the Bible speak of the human hand. Thus we find that Palmistry is in perfect harmony with the Bible.

KNOWLEDGE IS POWER

"He sealeth up the hand of every man, that all men may know his works."—Job 37: 7.

Hand Life of Minnie Schultz-Kelly, (at age of 30½) read by
Dr. Royal O. Spear, Aug. 28, 1898

You are impulsive, forceful, energetic and a woman of pluck, fire and intensity.

You are not real affable. You cannot get your best foot to the front. There is more real worth in you than you can get out because you are rather stiff in your association with the world, your fingers are good length, they show that you can do much in rapid order; can look after details very well. Will keep others busy. Will hurry when it is needed.

You are a steam-engine. Use much energy in your work and duties. You have the broad mechanical hands which show that you can do many kinds of work. You love the busy life. Have no laziness in you. You are a busy woman. You want your way. Make a good boss. Will find it hard to live smoothly with cross, snappy people. You love to read, especially if educated. But you do not like to sit around too much. There is a strong anxiety shown on your second finger. It promises an element of fatality, one who believes some in luck, but not morbid or melancholy.

You have some speculative tendency but these hands are too stiff to make you rash in business or in acts. You love nice things, love money, feel to be stingy, but in practice you are not so. You will not waste money, time or anything unless it be your energies. I caution you not to over-tax them, nor should you do anything to waste your nerve force. The nails and whole hands show how nervous you are. Tendency to debility. You

desire to boss some, but are not mean in your ambition to control others.

The fourth finger says you are a schemer, are rather long headed, could write well if prepared for it. We see that you are not strongly religious, will not bother much about the next world, you desire to get along well here, you are quite outspoken, can be harsh, but your caution holds you in check until you are angry, when you are able to flash in temper until they all know what you mean.

The nails show heart trouble; some rheumatism; they are not very short which lessens your critical fault-finding nature; they reveal the fact that you have to guard against these two natures as you grow older. When nervous you get fractious, you need to be guarded here. The thumb stands well, it promises that you are conservative, are no extremist, will not take up much with new ideas or strangers. You are a stubborn woman, will not yield, are not pliable, do not care for everybody, have a powerful will, there is backbone, courage and resolution. You are decisive and self-willed, but you are so warm-hearted you may get badly upset and restless for reciprocal love, otherwise you have much fortitude.

You reason and plan well, are quite logical and safe in all plans except those which concern the heart. You usually feel that you are right, you are sure to argue the point, you feel that usually you are right. Genius is powerful, yours is such an intense nature, most feeling, warm and affectionate, love deep, dearly and lasting; you are strongly social where your love is placed, are greatly influenced by love matters, you are good, kind and loving to those you enjoy. There is but little pride, hardly feel to push yourself up in the world, are almost sure to be quite contented in the common affairs of life. *I am not forgetting your misfortune* which naturally casts a shadow over any life.

You would have been *above the average woman* had not this misfortune overtaken you when young. You have a very mild Jupiter, but a strong Saturn; here is where much of your restlessness comes in. You are well adapted to enjoy music, your soul craves those vibrations which music brings, you have much ability to enjoy all that music supplies. In other ways this desire

has to be gratified, by hard work it can be stilled, by mixing with loving friends it can be appeased, in real love matters and the exchange of your forces with the man, much of this soul desire for music is atoned, but if you are debarred from all love matters you feel to explode at times. This may create all but hate for people sometimes.

You are not artistic, although you are quite mechanical. There is good business sense and judgment and on the whole your opinions are safe. You are mythical, are living in practical things, are no visionary person. You have to see the sense and use of a thing before you take to it. This is true in theories as well as fancies, no romance here, very good sympathy and powerful feelings. You have temper, courage and pluck.

There are too many small lines on your palms. This allows that you are sensitive, are made of good material, are almost certain to learn to worry about little things. If your imagination were strong you fret and cross bridges never built. You are no stick, there is much in you, of you, if one knows how to get at your aries and fury nature to get it out of you.

Your life lines are only fair. In the left hand the line is most excellent, it promises good health, a real strong nature until you are near 58. There is nothing favorable after that date, you were fated to be sickly after that, you may pass 66 but the line is not favorable. In your right hand the life line is in bad shape until it is picked up by the luck line near 42, beyond that date the line is good until near 70. Your troubles as to health seem to come not as a tendency but as the result of your environments, habits, etc. You have no little annoyance from 30 to 35, with some bodily worries even later. No reason why you should not be quite well from now on until you are 58. By effort the right hand shows that you can afford to be careful and that by some effort you can avoid much of the trouble from 58 on.

Your head lines are fine, but in the right hand it is double. We see that you are not timid, not afraid but are cautious. You have push and plenty of go in you, but we see that you are very cautious. These head lines run well across the palms. The left one indicates a clear head, a good mind, a woman's nature and a real decided mentality. The right one says that you can be very

warm hearted, or you can be cold when you desire to be. Educate you and much real worth can be secured from your mind. You are broad minded, not bigoted, will grant that others shall believe as they please. You are a very neighborly soul, one who is not little in your relations with others.

You are touchy, exacting because nervous and forceful, but you have no desire to be real mean in your relations with others. Your heart lines are long, strong and lively. You have an intense, ardent, clinging, passionate love nature. You will express much love to a man, if you love him. These love lines are backed by your strong venus which is well lined. Thus we see bodily love, a strong sex nature, a real ardent woman, some tendency to infatuation. but will hardly fall from grace through this strong desire for love.

Near 17 you had a strong love affair, again near 19, again near 27, you marry near 19 or 27, there are signs at both dates. There is a strong marriage line near 32 and one near 40. These several lines say you would not hesitate to marry twice. You seem to lose your husband near 33, at least some great change comes at that time. Your luck lines show that you do not leave your home real early, near 25 or 26. You are still related to the home folks. Your success depends on you. These lines say that you should hustle and would do so. You are promised good luck up to 33, but in your right hand we see that near 28 some trouble overtook you. Your fates broke up and changed your whole life. Near 32 another change came. This right hand promises you much unsettled conditions until near 36 or 37, then there is an improvement, near 40 things are still better. Both hands show that you have no great ill luck after 40. Your troubles are from 28 to 37. You have passed the worst of them.

Old age is not to be serious unless you pass 68, but you will not need much after that. You are an enthusiast in all you do, somewhat restless, travel, have several excellent trips. I see no money lines, but you get along very well. Several people cross your path and worry you. Three men reach your love nature. Near 33 some one influences your mind very much and changes your plans, ideas, etc. This caused you several years worry, but you come out all O. K. in the end. There are several lines run-

ning dimly toward the third finger. This indicates that you try several schemes to make money, with only fair success. There are 5 lines for children and you would born them all if you were subject to the gestatine law. You have good hands, are ready to be of use in the world.

Born April 1st, you come under the head of the Constellations, and the head of the fire sign, called Aries, the ram. This says you are executive, earnest and determined, that you desire to do your work your way, you will stay by your friends, you will give money to beggars and lazy people. Be careful here, you must lead and have your way. Your faults are selfishness, anger and impetuosity, can be fickle unless properly handled.

You should marry a man born in Dec., you need a man of strong nature, good health, *rather meek*, one who will be all to you, he should be a brunette and good size, *he must control his temper* and let you alone in bossing the house and ask your opinion outside, this will give you the responsibilities you desire and will cater sufficiently to your desire to lead. You will hardly live with any other than one born in April or Dec., both of these are fire signs. You are governed by Mars, the fighting planet. This gives courage to your fire.

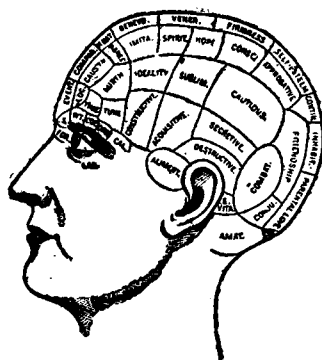
Your gems are the diamond and Brazilian amethyst. Your colors are white and rose pink. Your *unlucky days are from Dec. 17th to Feb. 7th*. These fifty-two days each year are liable to bring you bad luck so be careful during that time.

KNOW THYSELF

Wise indeed is he that knoweth himself,
Unwise indeed is he who knoweth not himself.

Phrenological Delineation of Miss Minnie Schultz-Kelly (at
the age of 24) as given by Prof. Nelson Sizer,
Fowler, Wells & Co., New York
City, Oct. 28, 1892

You have a large head and a substantial bodily development.
As your head measures $22\frac{3}{4}$ inches in circumference by $15\frac{1}{2}$ inches
from the opening of one ear to that of the other over the top of



the head, it is not only large in circumference, but it is also great
in height. Weighing as you do, 140 pounds at your present age,
is a favorable development of body for the adequate support of
your large brain.

Yours is a strong character; your head is broad from side
to side, showing force, thoroughness, energy, enterprise, and what

is called "push" in the business world. You have large cautiousness which renders you prudent, watchful, guarded, painstaking, careful; you do not go through the world tenderly on tip toe as if you were afraid somebody would hear your footsteps, or as if you were afraid of your own shadow, you are alert about that which is dangerous; probably this is largely due to the fact that you are *deprived of your hearing*; this is likely to increase a person's caution. Where all the senses are perfect and one can *hear danger* as well as see it, the feeling of prudence and watchfulness is not so large as it is in persons whose senses are not perfect. You have approbateness well developed, which gives you a desire for approval and renders you sensitive as to whatever belongs to the line of censure or praise. If people find fault with you, or if they look sourly at you, it hurts your feelings, not because you are weak, but because you have a sensitive regard for public approval. Your self-esteem is fairly developed; you are not wanting in pride and self-reliance; you are inclined to take your stand and maintain it with steadiness of purpose. Your firmness is uncommonly large; people call you obstinate sometimes, and they may think you head-strong; they say that perhaps of a good many people who have not so high a head as you have.

You have the *spirit of honesty*; to do as you agree to do—to do what is right and what you ought to do is the rule with you. You are a law unto yourself; you do not need to be constantly reminded that a thing is wrong and that you should not do it; you do not need to have the right and wrong pointed out to you. Whenever you get information that a certain line of action is not correct, you modify your habits and follow the line that is correct and just.

You have reverence for sacred subjects; you have hope which enables you to expect favorable results and look forward to a better time coming. You are not inclined to be sad and cast down; whenever you have prospects that are fair and promising, you enjoy the contemplation of the future good that is promised.

You have a sensitive regard for other people's sufferings; if you could hear, you would make a first rate nurse for the sick. You are strong, healthy, thorough and industrious. Your sympathy would make you sorry for the sick and your skill and

strength would make you useful in taking care of them. You have talent for mechanical affairs; you could learn to do almost anything in the mechanical line; you could learn to handle tools skillfully and you would learn to manage machinery.

You could learn to cut and fit dresses; you could learn to use a sewing machine which might be used in preparing the upper parts of shoes, or that might be used on men's clothes. There's no mechanical work that you might not be able to understand and work at with skill and success. Your large reasoning organs qualify you to understand the truth, and give you a sound judgment about principles and ideas. You think and study out a good many things by yourself; you know what is reasonable and proper—what is fit and right. You have large mirthfulness; you see the witty and appreciate fun and sport. You have large imitation; you copy after others and do as you see other people do.

You see the droll in life and like to look at caricatures in the newspapers where persons are made to appear ridiculous pictorially. Your language seems to be about medium. *I have known mutes* who had a large development of the organ of language. A full eye that stands out and sometimes has the appearance of being swollen under the ball is indicative of large language in those who talk. I examined a little mute girl about eight years old—the daughter of a cousin of mine; I did not know my cousin and his wife when they came into my office for an examination; they said nothing about the child being a *mute* and I examined it and described the organ of language as being full, and some people who heard of it afterwards thought I had made a mistake, but it was not so. I have been well acquainted with the cousin since, and *the child proved to be a great talker*. She would find a person who could spell on the fingers, and so anxious was she to talk with the person that it would be almost impossible for the person to work while she was around. She is a good story teller; she goes out and sees something and comes back and tells about it in a most interesting way. You are not so much inclined to have pets and pet children as some, but you are a good friend and would be a devoted lover, and if you were mated rightly, would make a good home, a good wife and a good mother. You look

out for the dollar side of life—you save the money and you take care of your things.

On the whole, you are a sound, substantial, clear-minded woman, with wit, imagination, a sense of the beautiful—the grand, with ingenuity, enterprise, energy, thoroughness and force. You are likely to live to a good old age, and if you will relate yourself rightly to life, you will make yourself useful and successful. Probably the best business you can learn to do, is that of setting type in a printing office.

Persons who are *mute* and have been educated are generally the *best spellers in the world*; they do not know how to spell wrongly, and for that reason mute people can set type just as well as a person who can hear. Some time ago I got a letter from my cousin's daughter, the girl I mentioned as having examined without knowing she was mute, and who lived in Hartford, Conn., stating that she had learned typewriting so that she could copy nicely on the typewriter, but that she found it difficult to get anything to do. The copying that had to be done could be done by girls who could hear, and it seemed that those wanting work done had rather get the girls who could hear than to be bothered with her. I replied to her that she had made a mistake in learning typewriting, for those who do typewriting should understand stenography or shorthand so they could take notes from the dictation of their employer, and then write out on the machine the notes they had thus taken; as she could not take dictation, she had made a mistake in learning typewriting. I told her that she should have learned type setting—that she could succeed at type setting without talking, as many do. She tried in Hartford to get a position with some printing house and learn type setting, but they did not want to be bothered with having to learn a person; they wanted somebody who already knew it. In the meantime I tried several places in New York to see if I could not get her a position, but none of them were willing to be bothered with learning a mute; they said that if she undertood the business they could give her employment. I inquired of a type foundry and found I could get a font of type, about 25 lbs. and a pair of cases for \$14. The type were know as "Long Primer," they were rather large and would be easy to use by a beginner. I had them sent to her by express. She

made arrangements with a printer to teach her; he distributed the type for her in the cases and showed her how to begin. After she had taken three lessons, the office at which her teacher was engaged, requested her to come to their office—that they would see what they could do for her. She was an ingenious girl and was anxious to learn. Probably the printer who was teaching her had spoken favorably of her to his employers. They gave her an opportunity to learn and gave her employment, and in 3 or 4 months from that time she was earning \$7 per week, and she is working at that business yet.

MATRIMONIAL ADVICE

This young lady, having so large a brain, $22\frac{3}{4}$ inches in circumference, and standing as she does, 5 feet $8\frac{1}{2}$ inches high, and weighing 140 pounds, ought to mate with a man *pretty nearly her own size*; if he weighs 150 pounds all the better.

He need not have so much brain as she has; her brain is uncommonly large for a young woman, and where husband and wife have uncommonly large brains, it is very apt to be over-developed in the children; there will be too much brain for the body. She should marry *a man who is rather tall*, but if he is no taller than herself that will be tolerable, but people suppose the man should be taller than the wife, but this is not necessary. He may have a lighter complexion than she has—should be of a *blond type*, and should have a little longer head backwards than she has.

He should have large *inhabitiveness* and large *parental love*. We think she resembles her father, and she should marry a man who resembles *his mother* so as to off-set that, and that would give him a longer head behind from the opening of the ear backward. Her head is rather straight up and down behind, and she should marry a man with strong and social feelings. She has enough *amativeness* but not quite enough of the mother feeling.

He need not have a head quite as wide between the ears as she has; she has rather strong force of character and he need **not** have quite so much. Her intellect as a whole is well balanced, and if she mates with somebody with pretty much the same type of thought as hers, it will not be amiss. She should marry a man who is *a little more pliable than she is*; he should be sympathetic, and need not have quite so much executive force.

WHY THE DEAF ARE SUSPICIOUS

BY AN OLD TEACHER OF THE DEAF

HEARING people often wonder at this. There is a cause to everything, and there is a good one for this.

Suppose you was dropped in Greece and could not understand anything said in Greek. Left alone and by yourself and others talking, laughing, acting queer, would you not want to know what it was all about? Getting no satisfaction, would you not feel bad? And as glances, etc., were made at you or something you did, or was doing, would you not become suspicious? And if seemingly imposed upon, resent it in scowls, ugliness, and even show fight, as your only defense, as you could not defend yourself with your tongue, which is the finest and best weapon of defense man has.

Would not deafness aggravate your situation, for it would cut you out from music and the sweet voices of all nature, as well as the Greek language. Yes, indeed, and the only way the Greeks could get along with you, would be by kindness, justice and no imposing on you, either in work, pay or anything else. Unkindness, scowling, etc., at you, would only make you more ugly. Just go with the deaf, especially the uneducated, whom unkind people find it hard to get along with. But more easy with the half educated, and still better with the quite well educated, generally speaking. You will gain nothing by fooling with the deaf. You must live up to your promise, especially in your promise to pay when due. They living on a lower plane than you, will work to your disadvantage. But they are warm and lasting friends to those who befriend and are kind and good to them, as a general rule. "Kind words never die." Kindness is never lost on neither man nor beast. Love rules all things.

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Manual Alphabet

FEELINGS; and the FINGER-ALPHABET his KEY of nature to knowledge.

SIGNS are the deaf man's gift of God whereby to express his THOUGHTS and



Remarks: By having the "Mute" learn the Alphabet at home, and in urging and assisting it to learn, much valuable time is saved and better progress made in school.

Early learning the Alphabet often creates in the child a desire to go to school, and thus a desire to learn.

The family should also familiarize themselves with the Alphabet, and be able to talk with the deaf readily by hand under all circumstances, especially during sickness. This is an important duty we owe to the deaf.

Signs are easily learned by pointing to the cat, dog, horse, house, door, fire, wood, bread, meat, butter, water, milk, &c., and notice closely how made, and repeat till you remember it.